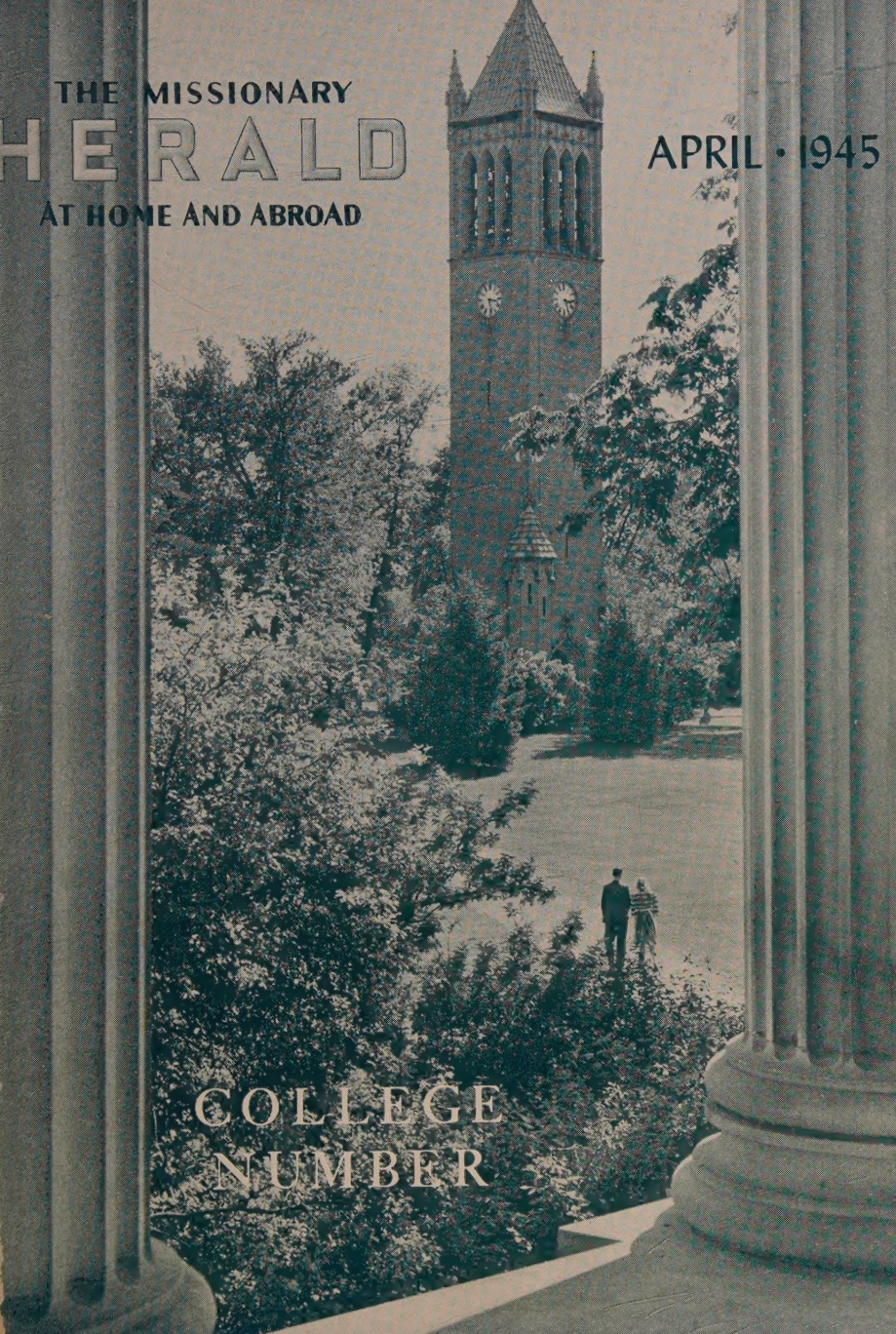
THE MISSIONARY

HERALD

AT HOME AND ABROAD

APRIL • 1945



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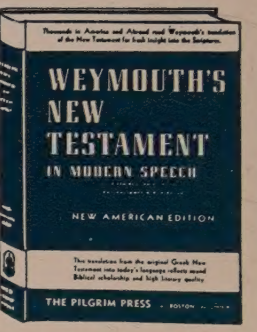

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At Home and Abroad

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"There is an enormous vacuum where until a few years ago there was the substance of education. And with what is that vacuum filled? It is filled with the elective, eclectic, the specialized, the accidental and incidental improvisations and spontaneous curiosities of teachers and students.

"There is no common faith, no common body of principle, no common moral and intellectual discipline.

"Yet the graduates of these modern schools are expected to form a civilized community. They are expected to govern themselves. They are expected to have a social conscience. They are expected to arrive by discussion at common purposes. We have established a system of education in which we insist that while everyone must be educated, yet there is nothing in particular that an educated man should know."

THERE is an infinite and disturbing deal of insight and wisdom lurking in the above statement by Walter Lippmann. It lifts a curtain to reveal many of the genuine objectives and the pathetic shortcomings of the empty "ritual-word" education.

Surely in a time of marching battalions and massacred populations, one of the imperative and legitimate functions of the "degree-taking process" is to inspire spiritual leadership, to develop a sense of values, to plant and nourish a sense of ends—to build character equal to the political, social, spiritual tasks of today and tomorrow.

But as our western culture has abandoned progressively the unique Christian conception of the meaning of life and has built an educational process penetrated with a short-view utilitarianism, the word education has become confused with a method of learning primarily that which is "useful."

The tragedy of such teaching and learning is that our complex culture needs and demands breadwinners—plus! This should be obvious to all.

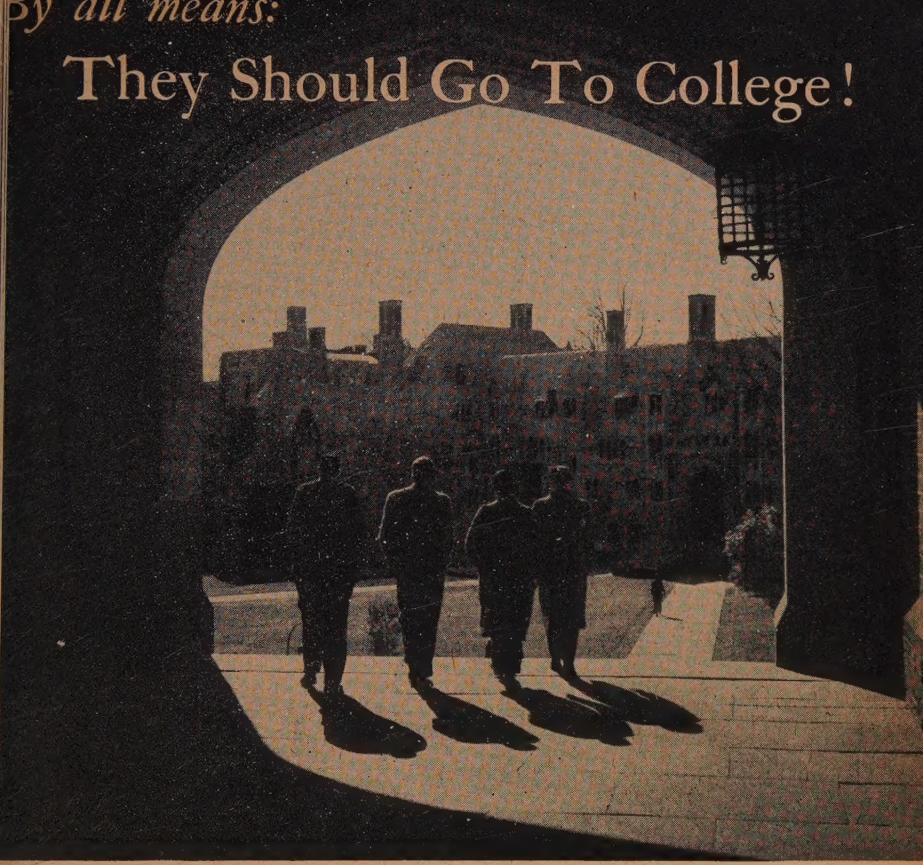
Congregationalists have believed from the day in 1636 when they founded Harvard College that the two institutions particularly equipped to furnish civilization with adequate spiritual leadership are Christian colleges and Christian churches—recruiting stations in the enlistment and the training of young men and women in the service of mankind.

Our churches and our colleges are the repositories of the tried and tested values and the rich spiritual traditions of the best breed of the human race. It is in this atmosphere that social imagination, moral courage and social intelligence can best be proclaimed and engendered. These qualities, plus consecration, add up to what we call adequate spiritual leadership for our time.

Therefore, this special College Number of *The Missionary Herald* is an appeal for a closer alliance today and tomorrow between our churches and our colleges, and a more generous support of the one by the other.

By all means:

They Should Go To College!



By William E. McCormack

"WHY don't you go to college?" I asked an honor student of the senior class of a high school.

"Oh, I can't afford it," he replied with a shrug of his shoulders.

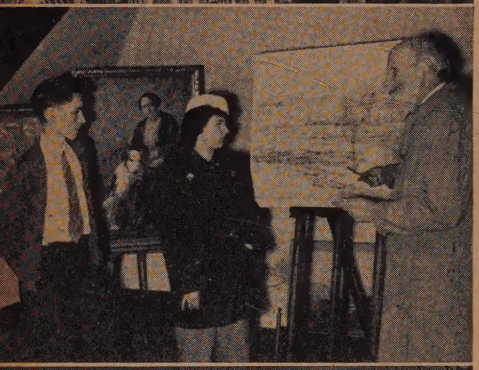
"But if a way were found . . ." I persisted.

"I can get by better by learning a trade," he confided, "and my parents don't believe in college anyway."

There is something wrong with this picture. Why should I have to ask any bright student who is "college material" about furthering his education? That ought to be a part of his ambition. Why should education be based upon a financial requirement which all cannot meet?

Scholarships, self-help programs and the like, should dispel that fear. Why is there so much emphasis upon an imagined permanent success in the early attractiveness of a trade? There is nothing wrong with the trades, but is this youth going to use his powers to the maximum by entering a trade? And what about the deadly influence of the parent who nips in the bud any further educational ambition by a disbelief in it?

Luckily our conversation did not end this way, for I am convinced



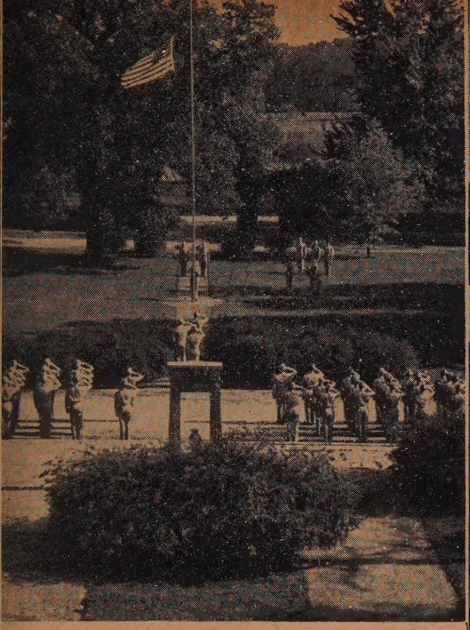
that our churches need to press their case for higher education without fear or apology.

The enormous educational program of our armed forces testifies to the necessity for widespread training of youth in basic elements of education. Thousands of young people are being given the advantages of higher education streamlined to short periods of time in order to prepare them for the specialized training required for waging war successfully.

In this process there are some interesting suggestions for thoughtful churchmen. What about our youth whose basic training has needed such attention as that given in courses in arithmetic, geography, spelling, history, speech and natural science? With all of our colleges and universities have we really accomplished enough? And what if these elemental matters were more perfectly accomplished by youth? Will they be prepared to exercise moral judgment and act competently socially?

The historic concern of the church is apparently growing for training of Christian persons, or rather, for giving youth the addition of a basic

In whatever branch of training our colleges offer—even during the changes in wartime—their primary aim is the building of Christian character and personality



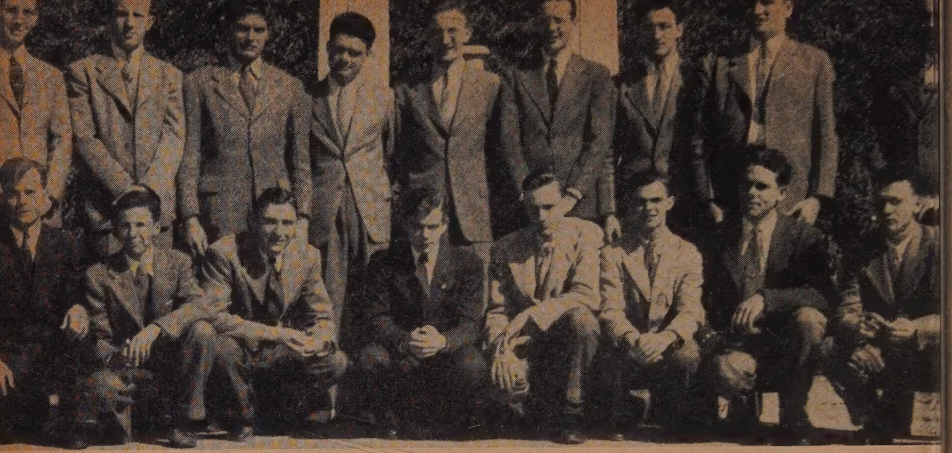
The church-related college degree means that the graduate has experienced four years of liberating education, and has been subject to the disciplines of rigorous courses of instruction and the democratic controls of a residence college which influences its students twenty-four hours a day.

Bryant Drake
President, Doane College

philosophy which utilizes to the maximum what knowledge and skills he may acquire.

Our Congregational Christian churches through the years have always felt the inseparable union of religion and education. The many schools and colleges which have their origin in our churches are evidence of a conscientiousness about this responsibility in a former day. Lately less emphasis has been placed upon the contribution of religion to higher education, through no fault of the students themselves but probably through the pre-occupation of the church with other affairs.

There is apparently no need for more colleges. That pioneering job



These members of the ministerial class of 1944 at Elon College are typical of the young men whom our colleges motivate and train as future ministers of our churches

has been done. The need that is obvious at this point is both to strengthen the ones which still exist and to recruit students for them with the hope that these institutions above others may suitably prepare them for the kind of society in which our churches believe.

No church can live in an independent isolation from the social order. We know that now, vividly and painfully. The leadership of the church must come from intelligent and well-trained men and women who have a deep sense of responsibility. When churches sacrificed to build a college so that they could have a well-prepared ministry they were setting high standards for the profession. Congregational principles require an equal attention to the training of laity. We need intelligent and well-trained laymen in our churches. Strategically this requirement must be met for the heavy burdens placed upon those who dream of a Kingdom of God.

The possibilities of peace are predicated upon intelligence and Christian conscience. Christian education can no longer be assumed; it must be provided. Christian education of youth will prepare them for the certain tests incident to reconstruction and rehabilitation. The world revolution will not turn out all right without leadership being plentiful and consecrated.

Years ago there was widespread amusement at the irony which saw college graduates in the lines of the unemployed.

The Great Depression, it was thought, showed the weaknesses of the colleges and universities. Actually

"Should I go to college?" Try this self-quiz:

1. Have I decided what I want to do as my life's work?

2. Am I fitted by aptitude, ability and interest to do it?

3. To prepare myself for this work, is a college education necessary?

4. Have I found out what colleges offer this necessary preparation?

5. Have I inquired and learned what the entrance requirements are?

6. Have I planned my high school course of study to meet requirements?

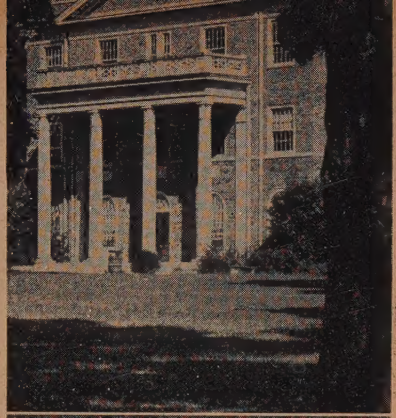
7. Have I considered what additional subjects or preparation or background might help me?

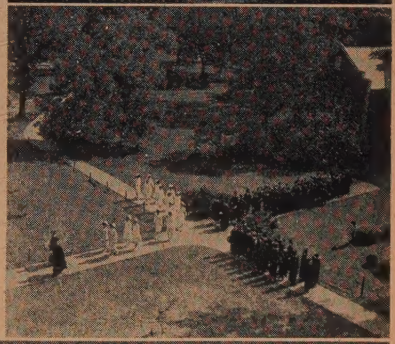
Scholastic Magazine

the reverse has been true. Ingenuity and personal resourcefulness, which were the ends sought through all collegiate curricula, were demonstrated palpably by the better adaptation of the graduates to social and economic problems.

Of course, there were many exceptions. Yet the facts will demonstrate the validity of the assertion that even in a depression the nation was enriched by the inventive capacities of thousands of college graduates as well as by the moral fortitude which kept them studying and restudying their adjustments to a glutted manpower market.

Clergymen who were close to the problem through personal counseling and professional ministrations would testify almost unanimously as to the faith which these young people possessed in their nation and in their ability to defeat the lethargic effects





Elon College holds Christian Education classes in the building shown at upper right. Drury College puts its nurses' training to use in providing expert care for students

Grinnell College, Grinnell, Iowa, holds an annual Christmas dinner for the students. An equally spacious dining hall is located in the men's dormitories. The Grinnell College campus will be the scene of our General Council meeting in June of 1946

of fear and prolonged unemployment.

The secret of this is not to be found in the college system, but in what it does. At points the system is indefensibly bad. But for most young people who take its opportunities at all seriously an outlook is provided which builds within them unconquerable qualities of resourcefulness.

This, I believe, is especially true of the church-related colleges and those other institutions which have on or near their campuses the interpretive facilities and personnel of a Christian church.

The purpose of a church in the whole process of education is to assist the student to translate the experience of his college days into concepts of social and moral usefulness. The church translates learning into action and attitude.

Carlyle once remarked that great men are as plentiful as blackberries but that it is about as hard to get a good one. This satirical comment could apply to the educated. No amount of knowledge and training in itself will make a man a servant of his race, or even a master of himself. The Christian religion provides a base from which all knowledge and skill flows in beneficial channels to strengthen civilization and perfect human character.

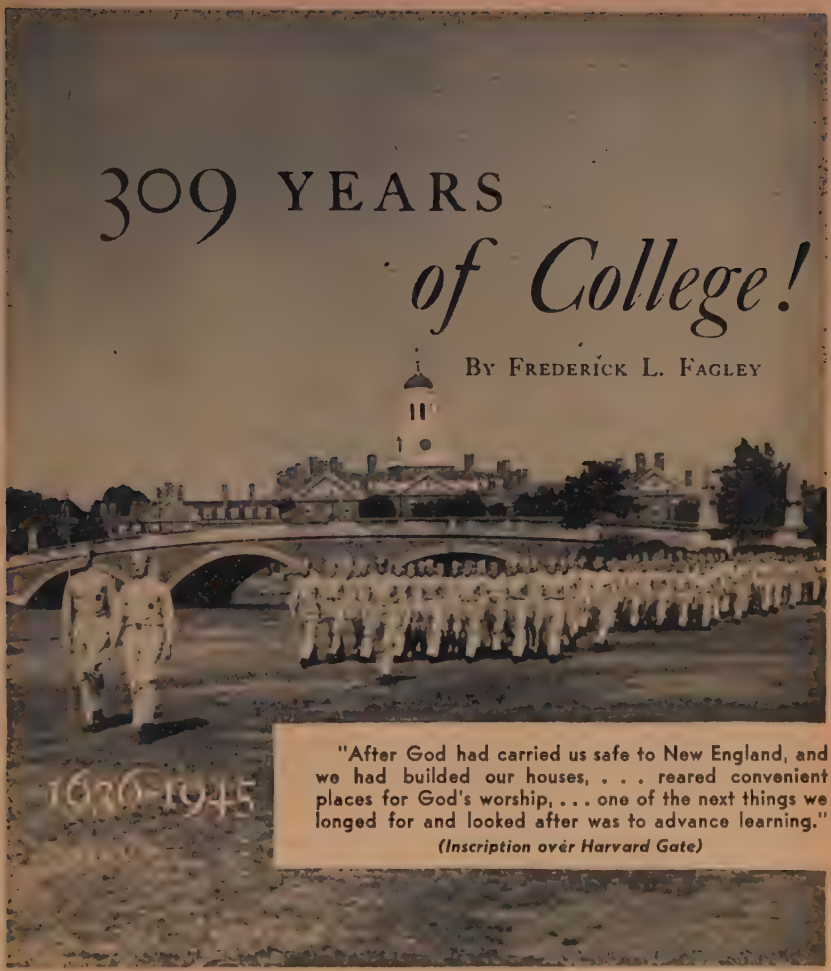
Our churches are interested primarily in good people in a good social order. To achieve that end they devote their energies to making bad people good and to correcting the faults of an imperfect society. It is foolish to suppose that either good people or a good society can be achieved without intelligence and devotion. The colleges furnish the means for perfecting the former. The churches furnish the means for improving the latter.

Where a college is both proficient in its teaching as well as grounded in religion, it follows that it offers students at once an estimable advantage for that preparation for constructive living which they seek.

Mr. McCormack is minister of our First Congregational Church in Springfield, Massachusetts.

309 YEARS *of College!*

By Frederick L. Fagley



"After God had carried us safe to New England, and we had builded our houses, . . . reared convenient places for God's worship, . . . one of the next things we longed for and looked after was to advance learning."
(Inscription over Harvard Gate)

The New England colonists believed in democracy because, as children of God, each individual possessed certain rights and—duties.

Making democracy work required an educated citizenry.

Their scheme of community building required first the church to preach the doctrine, and second the school to make the doctrine work. "After God had carried us safe to New England and we had builded our houses, . . . reared a place of worship, . . . one of the next things we looked after was to advance learning and perpetuate it to posterity."

Every school established by Congregationalists or by the pioneers of our Christian churches was the fruition of an urge deeply religious and soundly educational. From Harvard (1636) to Northland (1907) the purpose, plan and procedure have been practically identical. First of all

Our colleges are equipped to provide broad backgrounds for academic training. Yankton, South Dakota, has an outdoor theatre. Talladega, Alabama, has a fine library

there has been the feeling of a deeply religious people that provision must be made for an educated citizenry and a trained leadership, "when our present ministers shall lie in dust," as the inscription on the Harvard gate proclaims.

The purpose, whether it be stated by the founders of Oberlin or Carleton or Pomona or Rollins or Elton was always the same: to establish a character-building process dedicated to the highest aims and bringing to bear the power of religion upon the growing mind. Thus, while seeking knowledge and skills, there would be created within the individual a solid core of high moral character founded upon deep religious understanding.

Our younger colleges struggling today with heavy financial burdens might well read how in the early days Dartmouth and Amherst and Oberlin had to wrestle with almost insuperable difficulties. Teachers were grossly underpaid, libraries totally inadequate, laboratories practically non-existent. Of course, building and maintaining a school is not, nor ever has been, an easy task. But in spite of all handicaps, our church-inspired colleges have added

something of paramount worth, not only to education, but to our entire culture. They have stood for the ideal of an educated leadership—first, for the church and, in time, for education, law, medicine, science and for the common life of all the people.

This educational interest of our Congregational Christian churches, always pioneering, has been characterized by a geographical expansion which carried the church-inspired college to the Pacific, where it founded Pomona, Whitman, Pacific School of Religion at Berkeley, and Pacific University in Oregon. Colleges were also planted all along the route to the coast; at Beloit, Wisconsin; Northfield, Minnesota; Colorado Springs, Colorado; Defiance, Ohio; Crete, Nebraska; Springfield, Missouri; Grinnell, Iowa; Jacksonville, Illinois; Galesburg, Illinois; Marietta, Ohio; Oberlin, Ohio; Ripon, Wisconsin; Rockford, Illinois; Washburn, Kansas; and Yankton, South Dakota. In New England were Bowdoin in Maine; Dartmouth in New Hampshire; Middlebury in Vermont; and others in Massachusetts and Connecticut. In the South were Elon in North Carolina; Rollins in Flor-

Oberlin's seminars, with full opportunity for discussion and research, build healthy minds. Pacific students, enjoying Washington's winter sports, build healthy bodies

Delegates to our 1946 General Council meeting on the Grinnell College campus will attend worship services in Herrick Chapel, one of the college's many fine buildings.

ida; Atlanta and Piedmont in Georgia.

Beginning in 1866 with the founding of Fisk University at Nashville, Tennessee, and following with Dillard in Texas, LeMoyne in Tennessee, Talladega in Alabama and Tougaloo in Mississippi, our Congregational influence exerted itself in creating institutions of higher learning for the Negroes.

In all of our early colleges, the curriculum was so thoroughly Biblical and theological that the graduates were well prepared for the ministry. But as the need for education broadened and new courses were added, it became evident that young men preparing for the ministry required special training in addition to the college course. Then was founded Andover Seminary, the second theological school in America, which is now combined with Newton Institute to form our present Andover-Newton Theological School.

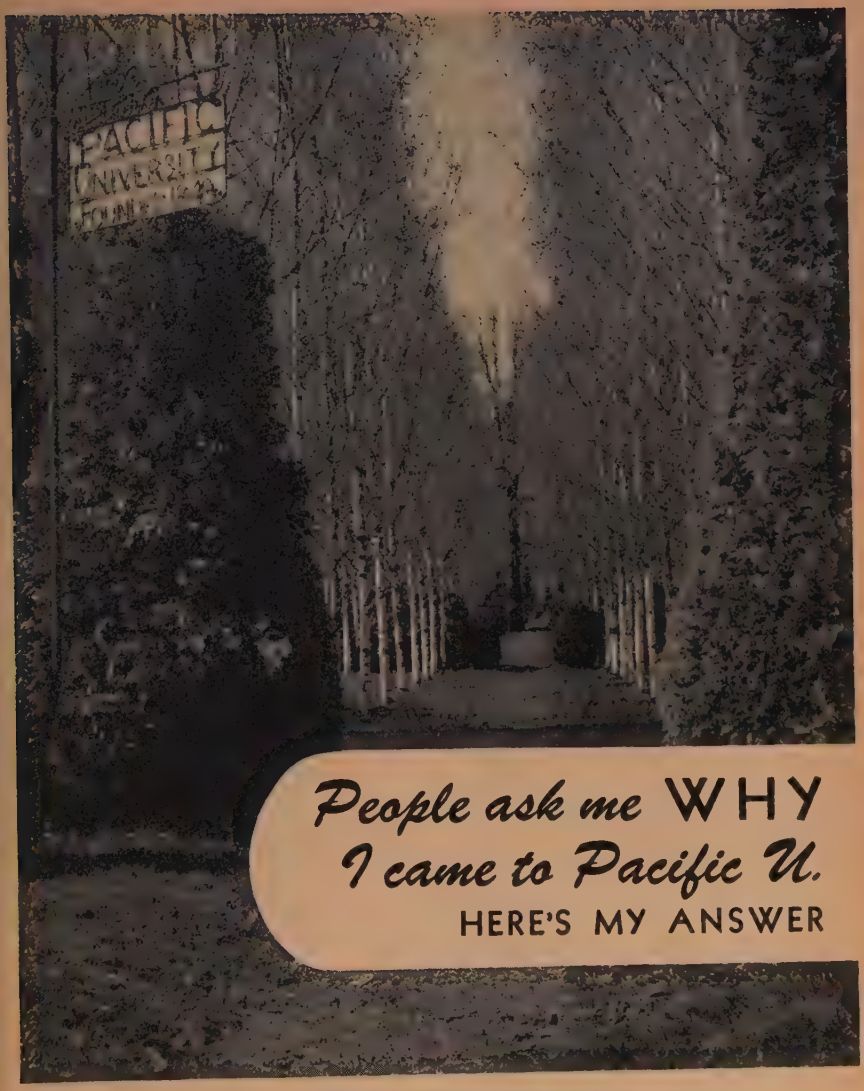
Other such schools were later established: Harvard Divinity School, Yale Divinity School, Hartford Seminary Foundation, Bangor Theological Seminary, Atlanta Theological Seminary Foundation, Howard University School of Religion, Yankton College School of Theology, Pacific School of Religion, Chicago Theological Seminary and the Oberlin Graduate School of Theology.

The relationship of our churches to our schools and colleges has always been on a fraternal basis. Each Congregational Christian church is free and independent. This is the essence of the free church's position.

Hence from the first our churches as such have never had, nor have they sought, control of these schools.

But our churches had then and have now a very deep interest in the schools and colleges established in accord with their own life and teachings. Our colleges now need, as never before, the support and the encouragement of our churches. Each depends upon the other and the future of both is tied up together by a common purpose and program.

Dr. Fagley is the Associate Secretary of our General Council.



People ask me WHY *I came to Pacific U.*

HERE'S MY ANSWER

By Marjorie Moon

Crossing the endless sagebrush deserts of Idaho and eastern Oregon, and the green fields and forested hills of western Oregon, I have traveled 800 miles to enroll in Pacific University, a small Christian college.

I might have followed the example of many friends and attended the large state university in my own town. Why not?

The answer to this question, put to me many times since my arri-

val at Pacific a short four months ago, is not yet as definite in my mind as it will be in another year or two. I feel as though it were emerging slowly through a fog such as that which sometimes covers our campus, slowly and quietly until all of a sudden, it is there.

A year ago I was a senior in high school in Pocatello. I knew that when I graduated I would go on to college to prepare myself for my already-chosen life work. Ever since I can remember I have been writing compositions ranging from plays at the age of four to poems accepted in 1943 for publication in the National High School Anthology. It did not take much to convince me that the life of a newspaperman was the only one at which I would be happy. But one year ago I did not know that the primary part of my preparation for this work would take place at Pacific University.

I first heard of the school through the new minister of my church who felt that it would be just the place for me. The more I heard of Pacific University, the more it attracted me, not only for its smallness through which I felt I could receive better instruction in my chosen line, but for its Christian influence which, although perhaps not intentionally, is usually missing in a larger university. As a result of my talks with my minister and with officials of Pacific, I enrolled and arrived with other freshmen from all parts of the country on registration day.

I was not disappointed. Pacific University had all the advantages of a small school which had been pointed out to me, and yet it had some of the advantages of a big one as well.

I was especially impressed with the friendliness of everyone from the moment I stepped onto the campus. Also in evidence were the opportunities for leadership and Christian influence that I had expected to find. In fact, I was surprised at the way we quickly became a part of school life, both academically and socially. The University was even more democratic and friendly than I had hoped.

Pacific's aim is the building of balanced Christian personalities

What does any person desire from college? A general education nat-

Worship, sports, study and leisure are all well provided there

urally comes first—an education that will prepare the individual for his future work and also build a background of culture without which no person is truly educated. Social activity is another factor upon which a college is usually judged.

In a college with Christian influence another factor of importance is added to those which are a part of every college or university. This is the opportunity for the cultivation of religion as an integral part of college life and the forming of religious habits which will benefit the student throughout his life. In a Christian college, character building is a dominant aim, and Christian service a primary motive. They are as much a part of the curriculum as French or mathematics.

It is for this above all that I came to Pacific. Of course, the other factors played their part in drawing me here, but the decision between this university and a state school pivoted around the word "Christian." I am beginning to realize, just as I suppose other new students are realizing, how great a part religion plays in life, and how much richer are those who discover this fact early in life. Almost every university boasts that its function is to prepare its students to take their places in life. But those universities which neglect religious training seem to me to have been untrue to their purpose.

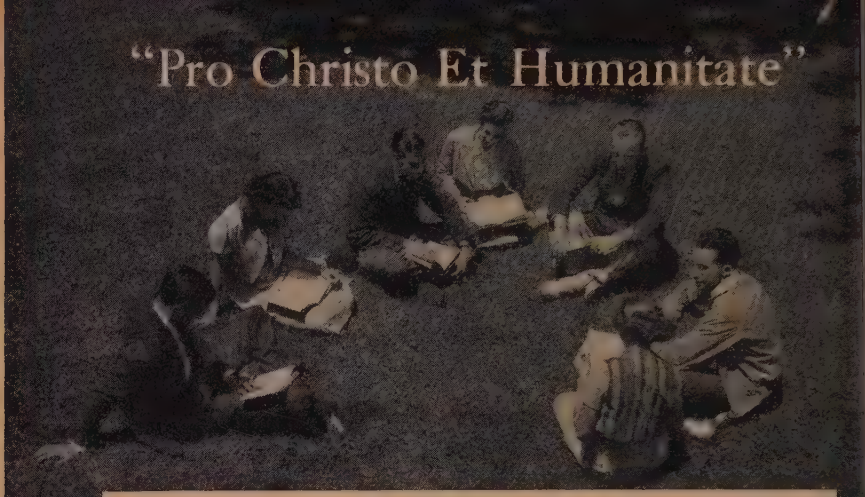
Pacific University, while a church-related institution, does not impose religion upon anyone. Students from every sect and denomination gather under its roof to study and live together in harmony.

Today when the question, "Why did you enroll in a Christian college" is asked me, I try to answer it in the light of facts gradually becoming clearer to me as I grow at Pacific. I have been here scarcely more than a semester.

But the fog is lifting, revealing the outlines of Pacific's oaks reaching their arms toward the sky in worship, forming a cathedral in which we too reach upwards for the higher life to which we all aspire.

Miss Moon is a student at Pacific University, Forest Grove, Oregon.

"Pro Christo Et Humanitate"



Here is the success story of one of our church-related colleges which has completed its first hundred years of service "for Christ and humanity."

By Earl Kendall Carter

Not long ago, during a discussion about education, the question was asked: "But why Olivet College?"

That question cannot be answered fully with the brief statement that Olivet is a small coeducational, church-related college, where a student may get a good education, in Olivet, Michigan.

There are many fine small colleges in the United States, and also many Christian ones, but Olivet—the only Congregational college in Michigan—considers itself unusual. It is not merely another college under Christian auspices, but, rather, it is one with a unique program definitely based on a firm belief in Christian principles.

Olivet's whole history has been a religious one, from the day in 1844, when the Reverend John J. Shipherd had what he felt was a divine revelation of the site for the college which God called him to build, until the present.

It has also had a tradition for service, and has always pioneered from the earliest days in the improvement of the educational processes. Within recent years, the College has adopted the tutorial method, as the best method of furthering the type of training it seeks to give, and now its work is to center around three foci: the individual, the community, and God.

Olivet College aims, not to teach the ordinary college subjects as such only, but primarily to help students develop as persons.

Because each student has his own needs and interests, Olivet's curriculum is tailored to fit the individual students; because that student lives always surrounded by others, he is trained to put facts and theories learned in the classroom into actual and constructive use in the broad field of human relations; because the pain, misery, and chaos of the present day have been brought about by the world's failure to live in accord-

ance with Christian principles, Olivet tries to help the student to see the possibility, and the practicality, of ameliorating such conditions by living in conformity with God's will.

Olivet, in brief, stimulates mental growth, stresses the brotherhood of man, and emphasizes the fatherhood of God.

This double insistence on education and religion has more than justified itself; Olivet has already completed a hundred years of service to mankind which, in intent and performance, has been faithful to the motto of its founders: "Pro Christo Et Humanitate."

Throughout the course of years, Olivet's students, whether they spent four years or less on Father Shipherd's oak-crowned hill, have carried into many fields of endeavor the ideals implicit in the spirit and the training of the college. Not unnaturally, in view of Olivet's religious background, many of its students have entered the ministry or become missionaries.

The College is proud of the wide influence and good works of men like Dean Willard Learoyd Sperry of the Harvard Divinity School; Dr. George Emerson Barnes, pastor of the Overbrook Presbyterian Church in Philadelphia; the late Dr. Reuben Breed, at one time the General Director of the Congregational Union in Chicago; Fred Bunker and Henry G. Bissell, missionaries to Africa and India; the late Dr. Ernest Bourner Allen of Oak Park, Illinois; and Dr. George L. Cady, who when he died was Secretary of the American Missionary Association.

Dr. Minnie Mills, of the class of 1893, has benefited untold numbers of people. The head of the American College for Women in Smyrna, she was forced to flee as a refugee to

Small classes, with opportunity for informal discussion, and emphasis upon the arts are important features of the Olivet curriculum

Athens, where, by her own heroic efforts, she started the schools which later became Pierce College for Women. Miss Mabel B. Ellis, because of her interest in religious and social work, is an effective member of the staff at the National Headquarters of the YMCA. Mrs. George R. Wilson, of Chicago, one of the most active workers in the Congregational denomination, is at present a member of the Prudential Committee of our American Board of Commissioners for Foreign Missions. The late Miss Georgia Ely, in charge of a unit in Poland under ex-President Herbert Hoover when he was U.S. Food Administrator, was at the time of her death head of the International Institute in Boston.

Olivet numbers among its former students and graduates men who have devoted their lives to education: Dr. Charles McKenny, President of the State Normal College in Ypsilanti, Michigan; Dr. H. K. Warren, formerly President of Yankton College; the late Dr. Hiram E. Archer, negro educator, of Clark University; and Dr. Arthur Hill Daniels, long-time Dean of the University of Illinois.

Among its lawyers are the late Louis H. Fead, Associate Justice of the Supreme Court of Michigan; the late Carl Edgar Mapes, who for many years represented Michigan in Congress; Alexander Tison, of New York.

The College is also represented in the Arts. Ezra Augustus Winter, who painted murals in Radio City Music Hall, the Willard Straight Memorial at Cornell University, and elsewhere, and Mrs. Evelyn Longman Batchelder, one of America's foremost sculptors, were students at Olivet.

If, then, one considers the contributions to society of these former students of Olivet and of many, many more in stations less conspicuous but equally helpful,—a service inspired by Christian ideals and effected by means of a sterling education—one finds a practical and realistic answer to the question: "Why Olivet, a Christian College?"

Mr. Carter is Assistant to the President of Olivet College.

A.M.A. *in the* Southland

TILLOTSON FISK TALLADEGA TOUGALOO LEMOYNE DILLARD

By Fred L. Brownlee

"Keep them illiterate if you would control them."

So reasoned the former czars of Russia and the slave drivers of America. It was their way to political, economic, and social dishonesty and bankruptcy. Hence, American slaves were forbidden to learn to read and write. There were approximately three and a half million of them in 1860. Eighty per cent were reputed to be illiterate. Their descendants, now thirteen million, have fewer than ten per cent illiterate.

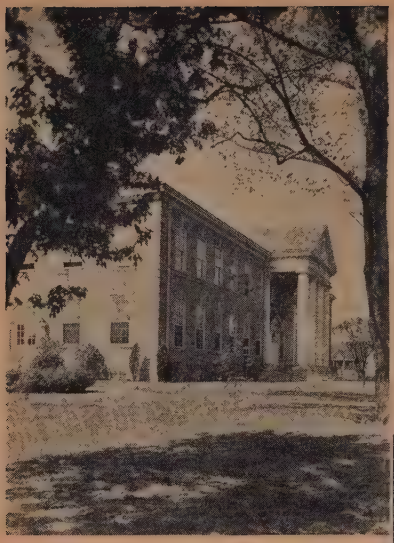
Our American Missionary Association has had much to do with this change. It opened the first school for freedmen at Fortress Monroe, Virginia, and soon started several other schools in the neighborhood, which were merged a few years later.

So far as the freedmen were concerned, the mission school was almost their only chance to learn to read and write.

However, from the very start it was the intention of the A.M.A. that its schools be forerunners of free public schools. Two things were done: first, local school authorities were induced to take over A.M.A. schools as rapidly as possible; second, a num-

Talladega College, Talladega, Alabama. Member of the American Association of Colleges and Universities. Enrollment 450. Strong Teacher Training Department. Library serves not only its students, but the 5000 Negroes of the town of Talladega who have no other library.

LeMoyne College, Memphis, Tenn. All students live in or near Memphis. Prepares large number of teachers for Memphis Negro schools. Its progressive emphases include tutorial plan and bloc system; advanced work in remedial reading; extensive use of visual aids.



ber of its schools had normal divisions for the training of public school teachers.

With this in mind, a number of institutions were incorporated. It was hoped that there would be one such college in every southern state. They were given such auspicious names as Atlanta, Fisk, and Straight (now Dillard) Universities; and Talladega, LeMoyne, Tougaloo, and Tillotson Colleges. It wasn't until 1890, however, that the first genuine college graduates began to appear. Of the 1100 graduates of Talladega College, 1000 of them have received their degrees since 1920.

American Missionary Association college graduates and post-graduates have become teachers, professors, ministers, scientists, inventors, agriculturists, builders, business men, lawyers, doctors, artists, musicians and writers.

In the vanguard of these achievements stand thirty-four private colleges and universities south of the Mason and Dixon Line. They are accredited by the Southern Association of College and Secondary Schools, with Fisk, Atlanta, Howard, and Talladega members of the American Association of Colleges and Universities. Of these, nine are of A.M.A. origin.

Tougaloo College, Tougaloo, Miss. The only four year Negro college in Miss. Strong Teacher Training Department outstanding. New women's dormitory (see the March **Herald**) to be built. Noted for projects in landscaping and art appreciation.

The case of A.M.A. colleges is the same as that for white, church-related colleges everywhere, *plus*. The plus is the fact that A.M.A. colleges are segregated.

This frustration is legalized by the segregation laws of every southern state. Hence, Negro youth in the South have absolutely no chance for *bona fide* liberal arts education and graduate study except in colleges and universities of missionary origin or affiliation. This is true in spite of the fact that state land-grant agricultural and industrial colleges and teachers' training schools for Negroes have widened their base and enriched their courses.

Dillard University, New Orleans, La. Ten years on present site, campus and buildings modern and outstanding. Strong liberal arts college. Nursing School, granting B.S. degree. Teacher Training Department, centering in Home Child Development Center. Drama Department.

The plight of liberal arts education for Negroes, therefore, would be positively abysmal were it not for the A.M.A. type of college. Therefore, our Congregational Christian churches have, and will continue to have, a tremendous interest in the entire thirty-four colleges, as well as definite financial obligations to six of them,—Talladega, LeMoyne, Tougaloo, Dillard, Tillotson, and Fisk.

Over forty per cent of the field budget of the A.M.A. goes to these six institutions. They have done and

A.M.A. colleges maintain high standards in their buildings, their extra-curricular activities and their student-faculty relations

Tillotson College, Austin, Texas. Largest private college of kind in Texas, normal enrollment, 500. Strong Home Economics Department. Five year building program. Strong religious emphasis. Record growth in enrollments, program and equipment.

Fisk University, Nashville, Tenn. Begun by the A.M.A., which maintains interest especially in the Department of Race Relations and Religion. Dr. Charles S. Johnson, member of A.M.A. staff teaches and directs the "Common Ground" program at Fisk.

are doing much for themselves in spite of economic handicaps. Toward the combined annual current expense budgets of these six colleges, amounting to $1,250,000, the A.M.A. provides $216,000. This is considerably less than half of the $581,195 paid by the students, leaving $452,805 to come from income on endowment and individual gifts.

This is eloquent testimony of belief in education and gratifying vindication of the faith, hope, and devotion of the founders of the A.M.A. However, we cannot stop here. Too much remains to be done. A.M.A. colleges are still missionary in character and purpose. They must have better salaries for their professors, and more professors. They need buildings and equipment.

The Southern Association of Colleges and Secondary Schools is not disposed to substitute missionary zeal and Christian ideals for first-class educational equipment. The rating agents say that it is not a case of either-or but both-and.

While we cannot hope to compete with state institutions in professors' salaries, equipment, and buildings, yet it is too much to expect to succeed if they are too low and inadequate. Man does not live by bread alone, to be sure, but he must have some bread, and a little more molasses will not hurt our A.M.A. teachers.

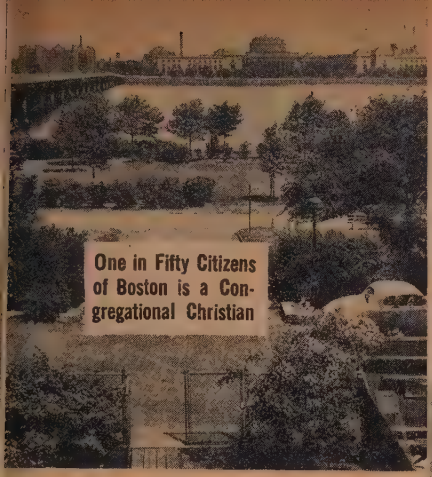
Moreover, when "the boys come home" they will be interested in a square deal. They will not be disposed to go to shabby colleges just because their preachers say they are "good." Poverty and goodness never have been strangers, but this does not mean that goodness might not be a little better with good clothes to wear.

Dr. Brownlee is General Secretary of the American Missionary Association Division of our Board of Home Missions.

Tougaloo College, in Mississippi, celebrated its seventy-fifth anniversary last year. It is initiating an expanded postwar program with a fund for a much-needed dormitory

THE CHURCH *and the* CAMPUS

By Ralph Douglas Hyslop



In New Haven, one in twenty-two is a Congregationalist; at Yale, one in eight. At Ann Arbor, one in forty-five; U. of Michigan, one in sixteen. In the Twin Cities, one in seventy-six; at U. of Minnesota, one in thirteen

"Alice is sixteen and will be going to college in another year. Bob is fourteen and he's already talking about the University.

"From what you've been saying tonight, the next five years are going to be difficult years in the colleges and universities. My children and the men who've been in the armed forces for three and four years—together on the campus. Huge enrollments, faculties overburdened and undertrained. What are they going to get out of college, these boys and girls like mine? And what's going to happen to them in those years?"

The woman who asked these questions was a leader in her church and community. She and her husband were both graduates of large universities. She knew that the vast majority of the colleges and universities which our Congregational Christian young people attend do not assume official responsibility for the religious life of the students, though they do attempt to provide wholesome social life.

The questions she was asking, therefore, were really questions to put to our churches. Let me tell you something about the answers I gave her.

Most young people going away to college are leaving their homes for the first time. This is a period of bewilderment and homesickness for all but the most mature, and this period coincides with the time of important decisions which may influence profoundly the whole of the college experience. Freshmen are likely to choose any group that seems to offer friendship and a certain status. Later, when first adjustments are made, the early choice of friends

and companions may prove a distinct handicap.

It is in these first days and weeks on the campus, especially if it is a large one, that the student fellowship group under church or Christian Association auspices is so important.

At the University of Wisconsin, during the first week of the fall term, all students from Congregational Christian homes entering the University are contacted and invited to the Freshman Banquet.

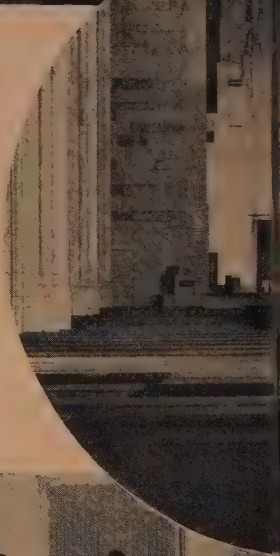
This banquet is held in the church, where on Sunday they will hear the pastor preach a sermon of welcome to all students, old and new. They will meet the University pastor and his wife as well as the minister of First Church and his wife, and upperclassmen active in the Congregational Students Association.

It is a warm and friendly group and the freshmen begin to feel at home, not only with fellow students but with church people who are active in University affairs.

Here is a very personal welcome to the University and its possibilities of intellectual and spiritual growth. The student program has a place for every new student—a place of responsibility and usefulness. Coming into this fellowship, a student begins to feel that he has found a place where his hopes are honored, his ideals cherished by friends who share them. This happens on many other campuses where our churches are at work.

A student may attend church with some degree of regularity, but is it his church? Can he really feel at home in it? Not unless he is really a working member of it. Believing that students have much to give the church during their years on the campus, most of our college and university churches provide associate membership for students.

Go to the morning service at the Storrs, Connecticut, church some Sunday. You will see and hear a great choir, composed entirely of



Kalamazoo's Inter-Church Council and University of Wisconsin's Congregational Student group figure in campus church activities

Yankton's Pilgrim Fellowship and the Ecumenical Club at Doane are active, progressive groups. Note the Nisei and V-12 students

students from the University of Connecticut, and the congregation will be more than fifty per cent students. This may be a bit unusual, but you will find a similar situation at Oberlin and in many other college centers where there are Congregational churches near the campus. Students teach in the church school, serve on various boards of the church and in some cases assist the pastor in his work. There are, of course, churches which are entirely student and faculty in their composition: the College Church at Grinnell and the one at Vassar. But most of our churches bring students and townspeople together in one fellowship of youth and age.

College students are coming to grips with problems in the realm of thought that cry for religious interpretation. What is the answer to a teaching of economics or psychology or philosophy which minimizes human freedom and omits mention of moral and spiritual forces as factors in human history? The answer must come in the teaching of our churches.

This teaching will, in most cases, be informal in character, though schools of religion have been established with relationship to state universities in some cases, notably at the University of Iowa.

Study courses in the Bible, Christian ethics, world order, philosophy of religion—these all may have different names and they will probably not be announced as "study courses" but they are an important part of the program at the Congregational-Disciples Guild at the University of Michigan, the Northrop Club at the University of Minnesota, and the Plymouth House at the University of California.

The leadership of a trained religious counselor, who knows the thought-world of the modern university and is possessed of the resources of the Christian faith, is indispens-

able. Wherever we have such leaders, students are turning to them in increasing numbers. Their days are crowded, for they are answering a deep-felt need.

One of the great advantages of college education is the broadening of the mind and heart by intimate contact with persons of different background and experience. The opportunity for acquaintance with other religious traditions is given students in increasing numbers through the interdenominational programs now established on many campuses.

We Congregationalists have taken the lead in establishing such programs as the Student Christian Movement of New England. We are cooperating in twenty-five student religious programs of an interdenominational character. There is, for instance, the Inter-Church Council at Kalamazoo, serving all the Protestant students of the several colleges of that city. Your churches support the work. The students meet on Sunday evening in the four churches in successive terms.

Many of our present missionaries, pastors and religious educators came to a decision concerning life work as the result of a student conference. Large conferences have been eliminated by the war, but 500 students met at Wooster College at Christmas time in 1943 to dedicate themselves to the world mission of the church. Over forty of them were Congregational Christian students from many colleges. The co-chairman of a recent National Student Consultation at Denison University was a Congregationalist from Iowa. The conference he helped to plan may result in a united Christian student movement in this country.

It is to such a movement as this that our students are now pledging their efforts. In the words of our student leaders at the Denison Conference, "The future of the church will depend upon the decisions made in the student field."

Educating young men and young women for "Leadership in Democracy" will not succeed if it stresses solely the classroom and the laboratory, important though these are. The leaders for tomorrow will only have clear insight and high quality of purpose if they have achieved a reasonable personal philosophy of life and have translated that point of view into its world-wide implications.

James Franklin Findlay
President, Drury College

You see, our students are as concerned about the future of our Congregational Christian churches, and all churches, as we are about their future. Where the churches have been at work, students have responded eagerly. But we have not been at work in enough places. We seem to have forgotten that it is from the colleges and universities that we must receive the future leaders, lay and professional, for our churches. We have not realized that over eighty per cent of our young people attend colleges and universities which do not provide for the religious life of the students.

We must wake up and strengthen our work on the campus. The colleges want us there and so do the students. Those of us who have children who will be going off to college know that the fellowship and the force of the Christian church must go with them in this new and vital experience of their lives, if they are to return to the community and the church with courage and vision for the time in which they must live.

Knowing this, we are determining to see that our churches are at work on the campus, represented by able and consecrated leaders with the support they need from us to do their jobs.

Mr. Hyslop is the Minister of Student Life of our Division of Christian Education.

By Henry P. Van Dusen

"That They All May Be One"

Recent months have witnessed more widespread, more intelligent and more determined discussion of the kind of Christian student movement needed in this country than has occurred in more than a decade.

Thus far, discussion has eventuated in the formation of the United Student Christian Council, composed of representative leaders of work with students in eight major denominations.

The Council is charged to lead all of the churches in "all those things which can better be done together than separately." A National Consultative Conference summoned recently by the Council and attended by student and adult delegates from some fifty colleges in thirty states called attention to "the failure of our divided efforts to deal effectively with the desperate needs of our time."

The Conference argued that united action would stimulate Christian fellowship, increase knowledge of Christian faith and help to restore religion to an adequate place in higher education in this country. Coöperation was recommended in a variety of practical activities such as the organization of student caravans to rural and industrial communities, the

We have four rights for which we struggle. They are the right to participate, to search, to criticize, and to persuade. We at Pacific University also consider them our four duties. All this shall be done in the spirit and teachings of Jesus Christ, who for us is our pole-star in a civilization which is moving forward in quest of that which may transcend the time and place of its origin.

Walter C. Giersbach
President, Pacific University

Olivet College is liberal in the sense that it opens to the student every opportunity for unrestricted study in any field of human knowledge afforded by the curriculum of the college; it is Christian in the sense that it is oriented in the enduring values of the Christian world view, and that it attempts to guide the student to those principles and standards that are understood as a Christian way of life.

Epitaph of Father Shipherd
Founder of Olivet College

The student movement is world-wide, from Adams College, South Africa . . .

calling of a national assembly of Protestant students shortly after the conclusion of the war, the support of World Student Relief, and the enlistment and scheduling of outstanding speakers for visitations to college campuses. The formation of united Christian councils on local campuses was also urged.

Finally, it is planned that the United Student Christian Council shall be the channel through which American Christian students of various denominational affiliations shall take their places within the life and work of the World's Student Christian Federation.

In this last relationship lies a large part of the explanation of these developments. Indeed, they can be adequately appraised only against the background of events quietly taking place on a nation-wide and world scale for almost a century. It is a familiar commonplace that steadily increasing coöperation and unity is one of the most marked and heartening features of Protestantism in our time. It is not so widely understood that, in every aspect of this widespread and manifold movement of Christian unity, Christian students have taken a prophetic and determinative leadership.

The first organization to associate Christian youth of many denominations for common aims and tasks was the Young Men's Christian Association, initiated in London by George Williams in 1844.

A decade later followed the formation of the first Young Women's Christian Association. In 1877, the Intercollegiate Christian Movement was started in the United States.

In 1886, the Student Volunteer Movement for Foreign Missions was founded, and has since spread to every principal country. In the sixty years of its existence, this Movement has enlisted and sent out into the Christian world mission in a hundred lands more than 10,000 college men and women.

Then, in 1895, under the inspired leadership of John R. Mott, the World's Student Christian Federation was brought to birth.

By general recognition, these world-embracing non-denominational movements of Christian youth, especially the World's Student Christian Federation, have been among the most powerful, indeed indispensable, forces in furthering Christian coöperation and unity of every type.

Their contributions have been principally at three points:

1. By daring experiments, congenial to youth, they have pioneered the most promising routes toward international fellowship and corporate action, and have discovered the con-

. . . to Anatolia College in Saloniki, Greece, which is being restored after Nazi rule . . .

ditions and terms under which progress may most hopefully be expected. And not for the Christian churches only. A foremost leader of the League of Nations gave it as his considered judgment that the most significant experimentation upon which the League could build had taken place within the World's Student Christian Federation.

2. They have raised up the great bulk of ablest leadership for every branch of coöperative Christianity in every country.

During the world conference at Oxford in 1937, I noted one day the long line of leaders seated across the front of the platform—John R. Mott, William Temple, Visser't Hooft, T. Z. Koo, William Paton, Heindrich Kraemer, Reinhold Niebuhr, J. H. Oldham and a half dozen more.

The realization suddenly dawned on me that they were all old friends, and that that lifelong association of intimate acquaintance and trust was the living sinew of the emerging Ecumenical Movement. Without exception, they had first met in student days within the fellowship of the Student Christian Movement. This was the principal secret of their present coöperation.

3. These movements have, in their own life, demonstrated the reality of a Christian community broader and deeper than all traditional divisions.

. . . through the colleges of the Near East, such as International College, Turkey . . .

. . . and across the seas to the Americas to include Colegio Internacional in Mexico

Thus, by kindling the imaginations of Christian youth with the ideal and hope of a united Christendom and then, far more, by introducing them into vibrant and prophetic fellowships transcending all denominational and theological barriers, these movements have convinced the oncoming leaders of the churches of the thorough practicability of their ideal. They have furnished them the one effective rejoinder to scoffers and separatists: "We know because we have experienced."

The late Archbishop of Canterbury was only one of many to give testimony that conviction of the possibility of Christian unity and summons to its service had first formed within his mind in the fellowship of the Student Christian Movement.

Normally, we expect coöperation first in smaller and more limited units, spreading upward to wider and more complex relationships. In this instance, that normal sequence is reversed. Unity on the world scale has long antedated and advanced much farther than on the national plans.

It is altogether appropriate that the student religious forces of this country should forge a united instrument worthy of membership within the World's Student Federation.

Dr. Van Dusen is President-elect of Union Theological Seminary, New York City.

By Mary M. Lago

The most important medium of intercultural relations is still the traveler. No matter how plentiful our means of mechanical communication become there is no substitute for personal contact between individuals.

The most strategic group of world travelers is the foreign student group —over 7,000 strong, even in wartime—which has come from every continent to study in colleges and universities throughout the United States. Added to these academic students are large numbers who have been sent here from China for wartime technical training.

These young people are eager and extremely impressionable. They are not confined to diplomatic circles; they see American life as Americans live it. They are not museum-hopping tourists; they stay long enough to make friends and to watch us think and act. If they are "on the spot" as examples of their countries

and cultures, then we, in their eyes, are even more so.

Our Christian colleges and campus organizations have a real opportunity in the job of seeing that these students are happy while here and that they carry home with them accurate impressions of our country and its ideals.

In the first place, Christians are obligated to them because they are almost always in need of help and friendship. In the second place, many of them made their first contacts with America through missionaries, and upon coming here they naturally expect and welcome guidance from Christian organizations. If they receive it they will go back to report that the Christian church practices at home what it preaches abroad. If they do not receive it, the result may be a life-long disillusionment and dislike for all things Christian or American.

This possibility is not exaggerated. A high official in a somewhat obstreperous Latin American government is noted in government circles for his consistent refusal to coöperate in inter-American projects. He says frankly that he was so unhappy and so thoughtlessly treated during his student days in the United States

A Chinese fashion show, left, and a Slovak dance, below, given by groups of foreign students enrolled in American colleges, are ways of dramatizing the culture of other lands and enriching relationships between American students and foreign guests

that he has no confidence in us. On the other hand are people like Madame Chiang and Jimmy Yen, whose student life here was happy and well integrated.

It is no accident that so many world figures today are alumni of American colleges. Those who are sent here to study are chosen because of their superior ability. With the added advantage and prestige of an American education they are almost certain to become men and women of influence in their native lands. How much wiser it would be to influence world affairs through wholesome relations with future leaders, than through constant patching together of a world torn by wars and misunderstandings!

Our colleges and Christian student centers should use their opportunity to see that foreign students experience the best in American life, and to explain that the defects in our democracy, wherever they exist, are defects and not ideals. Race prejudice is the American attitude most disillusioning to the students from abroad.

"My leaving for college in America was celebrated by all my tribe," said a brilliant young African. "How can I tell my people that after I ate in a restaurant the waiter broke the plates in front of me so that no one else could use them?"

And then there was the Peruvian student at a California school who could not find a place to live because he was dark-skinned. The Good Neighbor Policy was a joke to him. Christian colleges and Christian student centers are in a position to render great service by taking a stand against all such attitudes and giving practical help in such situations wherever possible.

There are various official bureaus set up to help foreign students with the problems of immigration status, securing funds and transportation. But most of all, foreign students need friendship. This is especially true today, for hundreds of them are stranded here by the war. Their funds are very low or completely exhausted; they are full of anxiety for their friends and relatives in occupied lands.

Many schools give an occasional tea or reception for their foreign students and consider their duty done. This is not nearly enough. They need to be included in the informal dormitory friendships which are the key to happy college life. A midnight spread may do more to cement international friendship than all the formal speeches of welcome made by the dean!

Foreign students need to be introduced to American homes—Christian homes. As most of our Christian colleges are located in small towns there is a real opportunity to show them the most typical and wholesome type of home. Faculty members and local pastors may help in this respect.

Let's not forget, though, that these foreign guests have much to contribute to us, too. A knowledge of the folklore, customs and attitudes of other countries is an important part of a balanced education and much better gained at first hand than from a textbook. And "seeing ourselves as others see us" is never a bad thing. Conferences and seminars with foreign students should be planned for frank discussion.

Every foreign student on an American college campus represents the chance to train a missionary—a missionary for democracy and the Christian way of life.

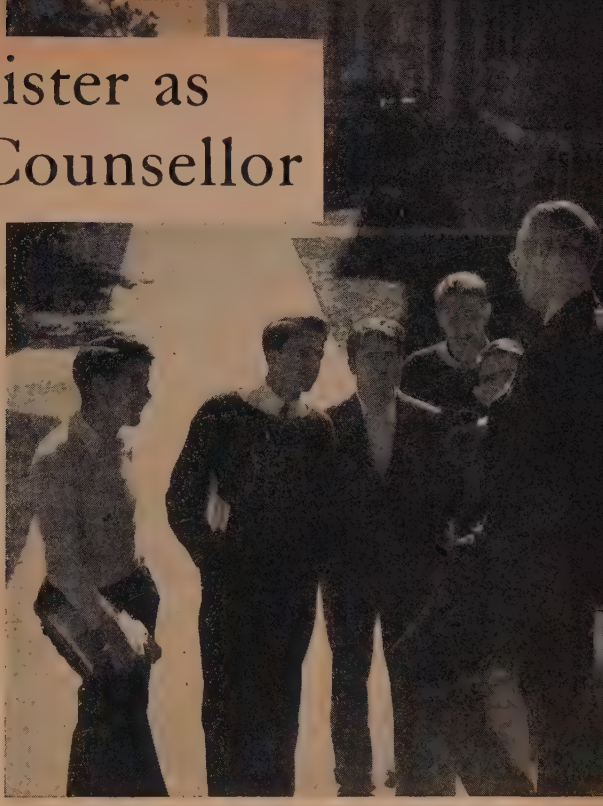
Help our Christian colleges and student centers seize this opportunity and you will be making a most significant contribution to the Christian world community and the possibility of greater mutual understanding.

Mrs. Lago is a member of the HERALD *staff. Photographs courtesy of International House, New York City.*

The Minister as College Counsellor

By
Robert L. Stubbs

ALERT MINISTERS ARE PREPARED TO ADVISE YOUNG PEOPLE



Much of life's success and happiness depends upon three choices. The wise and careful selection of a college, of a mate, and of a vocation go far toward determining the satisfactory issue of all our efforts.

These decisions are not made in any regular chronological sequence, although normally the selection of a college or university is the first. This important choice is made at a time in life when a youth is definitely immature in his own judgment, and when able and considered counsel is least likely to be sought. Unfortunately it is too often not available.

Most of our young people continue to be strongly swayed by the alma mater of a member of the family, by the favorite school of a respected teacher, or by the fact that a number of friends have matriculated at a given institution. No good pastor is unaware of his responsibility at this potent point in the experience of his young people.

And the parish minister has strategic ability as a college counsellor. Excepting professional educators, he is most likely to be abreast of educational trends and the colleges or universities which best exemplify them. The work-study plan, the reemphasis on classics and the humanities, the English idea stressing personal initiative and responsibility, the curricula specializing in training for successful living in a democratic society; these and others have come to his notice and have been evaluated, at least roughly, by him. The keen

A bit of electronics research in one of the many Congregational-founded colleges in our country

minister is always aware that some individual young persons in his parish would profit more largely by one approach than by others.

This awareness is natural, for the minister knows his young people. Teachers may estimate their academic ability more accurately. Parents may have a deeper knowledge of their temperament. But in the whole range of their character traits no one is better versed than their pastor. He has observed at first hand their dependability, sense of responsibility, the effectiveness with which they work with others, their initiative, ingenuity and skills, their love for a wider knowledge of the truth, their inherent leadership ability, their interest in the Christian way of life.

The parish minister is acquainted with their social abilities as well. He has watched and worked with the boy who seems unsocial and inhibited and who needs drawing into a rewarding fellowship, the girl who tends to be a socialite and who needs balance and depth, the solid and integrated youth fortunately beyond his years in emotional stability and control, and with a few of outstanding mental ability who would profit by the most rigorous scholastic disciplines and who should have every opportunity to secure them. In all this he is aided by an acquaintance with the family, the environment in which many of the traits have had their origin and development. No one is better able to advise the type of school which would correct the bad and strengthen the good.

It should be stated parenthetically that the minister is in a position to make a fair-minded judgment of the financial competence of his families. For this reason he is peculiarly able to advise youth as to whether student aid may be honestly and fairly sought, and to suggest to colleges where scholarship aid may be profitably invested.

The vast majority of ministers are college and university men. We have

The Elon College band struts on the Elon gridiron. Left, another freshman arrives and receives welcome

made our mistaken choices and have developed our erroneous study habits, we have failed to take full advantage of many of our scholastic opportunities. We have learned the high cost of our failures in later life. Our young people, by and large, have a reasonable confidence in our opinions. Our frank and friendly advice can do much to save them from the pitfalls and errors to which we fell victim.

No question is more persistent in the college counselling field than that of the comparative value of the large university versus the small college. Here the fair-minded minister offers the most balanced counsel available. Many have had personal experience in both types of schools. It goes without saying that any modern-minded parson will be well aware of the growing importance and increasing need for technical education of the highest quality and will appreciate the field which the best of the universities alone can fill adequately.

At the same time, no one is as deeply interested in, nor more ready to maintain and foster, the values which the able small college, with its attention to individual students, its close fellowship between faculty and student body, its high scholastic standards, its wholesome social life and its uplifting moral atmosphere, has contributed to the American way, the democratic and Christian ideal of society, and to the compelling motives and solid satisfactions of fine individual living.

Every true minister will be anxious to expose some of his choicest and ablest youth to this effective developer of trained, rounded, dedicated leadership. From the years spent on the college campus they will return to home communities and churches with the sagacity, the skills, the social vision and the strength of spirit to grapple vigorously with the tremendous problems of tomorrow's world.

Mr. Stubbs is minister of our church in Glencoe, Illinois.

C-Day College Day

APRIL 15th

By
Harry Thomas Stock

The historian of American culture cannot ignore the contribution of the Christian colleges.

They helped to fashion our civilization and to determine the character of our nation. They produced strong leaders for the state as for the church. They are doing this today. They must be strong in the post-war era if our hard-earned victory is to be a triumph for those purposes for which our men are fighting.

Too few of our Congregational Christian young people go to Christian colleges.

Thousands of them are enrolled in institutions which make little or no effort to provide an experience which is uniquely Christian. What the faculty does not do, our churches must try to do. And if the church near the campus is to have the leadership required for this task, the churches-at-large

Advanced chemistry students of Doane College at work under direction of Professor Snow

must help to make this possible. The church must follow its students —for their own good, that the church of the future may have strong leadership, and that society itself may be redeemed.

The war has made us conscious that the church has responsibility to young people away from home. We are properly concerned about the men in training camps and on battle fronts, concerned for their material well-being. We write to them, pray for them, commend them to their chaplains, and support the agencies which minister in our stead. This surely is as it should be.

It suggests what we need to do for the host of young men and women who go to college every year. We ought to do what we can to help them choose a college in which they will receive a thoroughly Christian education. And it is a part of our responsibility to assist those who are trying to maintain a Christian atmosphere for students who attend other types of institutions.

The interpretation of our common task in the field of higher education is a major purpose of College Day. It will be a new idea to many that this is part of the mission of our churches. It is hoped that the emphasis will be so powerfully made that our Congregational Christian churches will again assume the leadership in Christian higher education which they once had.

Other articles in this magazine provide an abundance of information for pastors and laymen.

Ministers understand how crucial the college years are and will share their profound concern with their congregations. The sermon may be the beginning of a study process for the adult class in the church school, for the women's group, and for the brotherhood. This issue of this magazine may be used in such an undertaking.

WILL YOU HELP?

One of two large dining rooms on Grinnell campus where 1946 General Council meets

The state conference office, our Congregational Christian colleges and the Division of Christian Education are ready to furnish additional information. (Write for *We Hear You're Going To College* and *The Church And Its Students*—Division of Christian Education, 14 Beacon Street, Boston 8, Massachusetts—single copies free.)

Some pastors will exchange pulpits. Members of the faculties of our church-related colleges will accept invitations from the churches. Christian laymen and laywomen who have graduated from Congregational Christian colleges may help. Alumni of state universities who know from experience how important it is to maintain strong Christian leadership at state schools may speak.

In some instances students will participate in the observance of the day. Letters from young people away at school may be sought. Prayers for students from the parish and dedication of the church to its mission in the field of higher education will be an inevitable part of the observance.

Any well-rounded program of church work includes the guidance of high school students in the choice of a college and preparation for the experiences of campus life. If an outside speaker visits the church on April 15, he may be of greatest help in his talks to young people's groups.

Anyone who undertakes to advise high school students will realize that the matter does not start or end with College Day. Our memory may remind us of the importance of a long-term process of counseling. We may recall with gratitude the solicitude of a wise pastor who conferred with our parents and helped us to think through the problems involved.

Ministers have found that time spent in interpreting the catalogues and other literature issued by colleges is well used.

College decisions are among the most important that a person will ever make. It may be that the advice given a high school junior or senior will be the most significant service that the pastor can render.

Harry Thomas Stock is the General Secretary of the Christian Education Division of the Board of Home Missions.

College Provisions in

The "G. I. Bill"

1. *Who is eligible?* Any person who served in the active military or naval service on or after September 16, 1940, and prior to the termination of the present war, and who shall have been discharged or released therefrom under conditions other than dishonorable, and whose education or training was impeded, delayed, interrupted, or interfered with by reason of his entrance into the service, or who desires a refresher or re-training course, and who either shall have served ninety days or more, exclusive of any period he was assigned for a course of education or training under the Army Specialized Training Program or the Navy V-12 program or shall have been discharged or released from active service by reason of an actual service-incurred injury or disability, shall be eligible for and entitled to receive training or education:

Provided, That such course shall be initiated not later than two years after either the date of his discharge or the termination of the war, whichever is the later: *provided further*, That no such education or training shall be afforded beyond seven years after the termination of the present war. Any such person who was not over twenty-five years of age at the time he entered the service shall be deemed to have had his education or training impeded, delayed, interrupted, or interfered with.

2. *Where and for how long?* Any such eligible person shall be entitled to education or training at any approved institution at which he chooses to enroll, whether or not located in the State in which he resides, which will accept or retain him as a student or trainee in any field or branch of knowledge which such institution finds him qualified to undertake or pursue.

The initial period of study shall be for one year. Upon satisfactory completion of such course according to the regularly prescribed standards and practices of the institutions, such person shall be entitled to an additional period or periods of education not to exceed the time such person was in the active service on or after September 16, 1940, and before the termination of the war.

3. *How financed?* The Administrator of Veterans' Affairs shall pay to the institution the customary cost of tuition, laboratory, library, health, infirmary, and other similar fees, and may pay for books, supplies, equipment, and other necessary expenses, exclusive of board and lodging, other living and travel expenses. In no event shall such payment exceed $500 for an ordinary school year.

While enrolled in this course, such person may be paid, by the Administrator, a subsistence allowance of $50 per month, if without a dependent, or $75 per month, if he has dependents. Special financial provisions are made for persons attending a part-time course and those receiving compensation for services rendered at the institution.

Your son or daughter in the service should be acquainted with these provisions for a college education which are a part of the "G.I. Bill of Rights."

Send this page in your next letter, or send this special College Number of THE MISSIONARY HERALD.

OBSERVATIONS

OF THE MISSIONS COUNCIL MINISTER

"This minister is unfair to Christian youth."

DOUGLAS EPPERSON, age seventeen, suggests the above as an appropriate standard for a body of youth picketing the study of a pastor whose church does not enroll its youth in a plan designed to provide them an opportunity to carry their share of responsibility for Christian ministry to all the earth.

"This minister is unfair to Christian youth!!" I cannot shake the judgment off my mind. I think not of others, but of my own ministry as pastor of a local parish for many years, and now as Minister of the Missions Council.

"College Day 1945," is just ahead, April 15. I now recall young people who might have gone to a Christian college but didn't. I and my people and our denomination were too busy with other things to give them vision and opportunity to go. Some I remember did not choose wisely in early college and university days. They fell short of full Christian vocation because my church and I did not provide a center of Christian counsel and comradeship for them.

From one church I served, six young people went into full-time Christian service. Home, church, and college combined to furnish encouragement, direction, and honor. Many others might have followed the same path had they been given the same incentive.

One splendid young man missed the mark of college life because I did not chat with him about the use and value of campus activities. More than I like to remember would have been greatly helped had we talked together about how to maintain one's spiritual life and concerns when the ties of home and home church are freshly broken.

So on one side of my spiritual house marches a company of youth singing songs of gratitude; on the other side they carry banners, "This minister is unfair to Christian youth." College Day provides an opportunity for pastor and people to be fair to Christian youth, looking forward to college or university and to a vital Christian life experience, home and vocation.

There are other aspects of this question. War is exploiting continents of youth. They need now and will need increasingly tomorrow Christian ministry and companionship. Are this minister and his church fair to them?

More young people are today offering their lives for a ministry of Christian reconciliation and reconstruction all over the earth than there are churches willing to send them. All mission boards have more recruits eager to go than they have money with which to send them.

Stop that picketing of manse and church by eager youth carrying banners, "This minister is unfair to Christian youth," by equipping them with Christian higher education, enlisting them in the world mission of the church, and providing them with the tools for Christian world service.

A. D. Stauffacher

The General Council announces as we go to press that its 1946 meeting will be held in June on the campus of Grinnell College, Grinnell, Iowa. Additional details later.

Introducing . . . .

Alexander Ferguson

"I BELIEVE in visual aids as a minister who has tried and tested them in work with his church. I believe in them because of the proof of their great value established beyond question by the armed services. They are the tools of a new day in education," says Alexander Brown Ferguson, newly appointed Director of Visual Education for the Missions Council, with headquarters in New York City.

Mr. Ferguson modestly makes no claim to being "an expert in visual education." As a matter of fact, however, he comes to his new post with a remarkable background of training and experience.

He is first and foremost a pastor who knows the problems and opportunities of the local church. Earlier in his career he was a reporter, a dramatic critic and a photographer on two big city dailies as well as a promotional salesman for magazine publishers. In this way he acquired knowledge of the viewpoints of business and professional men.

Born in Chattanooga, Tennessee, of a musician father and artist mother, Mr. Ferguson has inherited from the talents of both. He has been what he calls a "photographic hobbyist" with experience in the fields of black and white, color and movie production. He has been a tenor soloist in church circles.

He received his education at the University of Chattanooga (B.A.—Alpha Scholastic Honor Society; Pi Gamma Mu); Chicago Theological Seminary (B.D.); two years at the University of Chicago Divinity School where later he gave a course in Visual Aids.

Since 1941 Mr. Ferguson has been pastor of the North Berwyn Congregational Church, Berwyn, Illinois, where he was ordained. In 1933 he married the former Elizabeth Renegar of Chattanooga and they have one son, Shannon Brown Ferguson, who will be three in July.

Because of his knowledge in visual education lines Mr. Ferguson has been in great demand as a speaker and conductor of demonstrations in the use of visual aids in churches. He has led Workshops on this subject and conducted courses for other denominations.

Mr. Ferguson says to the people and pastors he hopes to serve: "I solicit your suggestions, your support, your forbearance and *most of all your prayers*, for the success of this work."

News from the Philippines

By Wynn C. Fairfield

"Greetings from a free people—free, that is what we mean, and my, how can we possibly tell you how it feels!" wrote Rev. Edward L. Nolting from Santo Tomas Internment Camp in Manila on February 6, three days after American troops liberated it.

"On Saturday night, the third, we experienced one of the most thrilling events that could come to us in this internment camp when, looked for and yet not expected quite so soon, in rolled a big tank, then jeeps, trucks, cannon, and so forth, the spear-head of the American army to hold Santo Tomas, protect us, establish quarters."

"Cheers, greetings . . . prayers answered and may I say just here how much we have felt all along the sustaining power of the prayers of all of you at home—that has been the most helpful of all power."

"It has been a long three years and yet the time has gone quickly as we have been kept busy. We have tried to be true to our Mission, commissions of the churches, the folks of the congregations and all others to carry on the work of the Gospel and of the American Board. We will have a lot to tell of the contribution of American Boarders here and in other places."

These opening paragraphs of Mr. Nolting's letter typify the tone of the letters that have now been received, directly or indirectly, from American Board missionaries in the Philippines. Letters have come from all who were interned in Santo Tomas and Bilibid (formerly in Baguio), and word of their safety and welfare, from those in Los Banos.

Lt. Commander Herbert C. Brokenshire, USNR, formerly of our Davao Hospital, was a prisoner of war and the physician in charge at Bilibid Prison until last October, when he was sent "north" with other prisoners, presumably to Japan. Later arrivals at Bilibid report: "Service companions of his here speak highly of his skill and character, and tell us he was in good physical shape when he left."

Rev. Frank Cary of the Japan Mission served for twelve days as interpreter between American troops and Japanese internees in Davao, and for more than three years in the same capacity between Japanese troops and American internees at Davao and Manila. His strength held out until the last month before delivery when malnutrition had made him lose seventy-five pounds and brought on a condition resembling beri-beri.

He wrote: "I see it in others and sense it of myself: that long strain of concentration camp life has slowed up mental processes, has made one aware of both good and evil in one's neighbors (so close are our neighbors), has made patience a virtue to be coveted and has broken religion down to its essentials as a daily meeting of one's duty and privilege in a world with God who cares and understands." He started for America on February 22.

Rev. Darley Downs, liberated from Los Banos on February 23, wrote on February 24 that he was very thankful to be "out of the job" of interpreting; that he had lost about 35 pounds, but was otherwise well.

Miss Valley L. Nelson of North China has been heard from only in official information that she has been released from Los Banos and her physical condition is good.

Rev. and Mrs. Edward L. Nolting of the Madura Mission served "nobly" up to and beyond the time of liberation, Mr. Nolting as an orderly in the Children's Hospital of which Mrs. Nolting was finally acting head, and also as an effective leader in religious work. Both drew too heavily on their reserves in what Mr. Nolting describes as "hard, bad, tough" days.

Mr. Nolting reported that for some time before liberation they had been getting only 689 calories a day, in the form of thin rice gruel, thin corn mush, and "soups with a breath of vegetables." Then he rejoiced on the third day after liberation in "beans and bacon for lunch. Oh, how good, how we relished it, and big pieces of asparagus and last evening for supper, creamed peas. . . . But we must take it easy, as our tummies must get used to real food again."

Rev. and Mrs. Alvin H. Scaff escaped capture until November, 1943. During the first weeks of their hiding, their son Lawrence Alvin was born. Only on March 6 was word received that they had all been released from Los Banos and were safe and well.

Mrs. Pearl Spencer, one of the teachers connected with our work at Dansalan, when she heard that tanks were at the gate of Santo Tomas said to herself: "Just another Santo Tomas rumor!" She added: "We were indeed thankful that our forces arrived when they did. Deaths from starvation were mounting each week. . . . The food they are giving us is too wonderful! We were amazed when we ate the stew which contained dehydrated potatoes and onions. We could hardly believe they were not fresh vegetables."

Miss Frances Thompson, who had been ill before internment, thinks that she held up best of all the American Boarders in Santo Tomas, teaching and acting as a librarian. She was "able to keep up until the end."

Rev. and Mrs. Walter C. Tong were removed from Baguio to Bilibid Prison by truck on December 29–30, 1944, and are reported by others to be in the best of health, including the children, as Baguio conditions were better. After their release from Bilibid, they wrote: "The days and nights are full of activity which by this time our young ones take with a smile."

Mrs. Frank J. Woodward spent six weeks in the Moro villages before being interned on May 27, 1942, in Dansalan, Impalutao, Davao and Santo Tomas, successively. Like most others, she lost weight, approximately one-third of her normal weight.

From her and others we have learned that on **Mindanao** five churches were burned and all property in Dansalan was destroyed, partly by burning and partly by looting. "Pastors in 1942 were all with their congregations even though in the hills or in the villages." The latest word from guerilla sources is that Dansalan is freed, that a young people's conference had just been held about Christmas time, and that the Misamis Institute on the north coast of the island was about to reopen.

"As a humble follower of the Prince of Peace I have tried to do my bit to see that justice was done both sides in this trying concentration camp life," writes one missionary. "I cannot condone vengeance, but I have seen it working mightily in people's thinking, both Japanese and American. God grant our leaders wisdom to establish a lasting, righteous and constructive peace."

March 12, 1945

Helping Through Prayer

CHINESE Christian leaders have asked that all members of our Congregational Christian churches pray "without ceasing" but particularly on April 15 for China's people, China's churches and China's future.

Specifically, W. Y. Chen, one of China's most distinguished Christians, suggest that prayer be offered for the following objectives:

"Pray for the people of China who are engaged in a life and death struggle for national integrity, for the things that are dear to them, for freedom and democracy; they have given much, suffering innumerable hardships and tragedies during this long war.

"Pray for the unity of China, for the leaders of the different parties: that they may seek the will of God and the interests of the people, and that they may unite on those fundamental issues that will bring peace to China and to the world.

"Pray for President and Madame Chiang Kai-shek: that they may be blest with health, wisdom and spiritual strength, and that they may be guided in their efforts to lead the people through the darkness of these days.

"Pray for the United Nations' personnel now in China: that they may be guided to do the right and to strengthen the bond of friendship and goodwill between China and other nations.

"Pray for the relief organizations: that they may be both guided and strengthened so that they may minister to people in need wisely as well as in a spirit of love and mercy.

"Pray for the churches in China: that their members may be filled with the Spirit of God, leading to a higher and better way of life, the way of our Lord Jesus Christ; thus the nation will be called to repentance and to wait on the Lord.

"Pray for the National Christian Council of China in its efforts to develop greater unity in service among the churches, for spiritual uplift among the people, and for its special efforts among the new recruits among the Chinese troops."

The Rev. Newton Chiang, leader of Chinese Christian youth and professor in Nanking Theological Seminary, offers the following prayer for use on April 15:

"O God, our loving Father: we glorify thy Holy Name among all peoples; and we sing praises unto thee in all nations.

"God, Father: we thank thee for the testimony of the missionary saints to China in all ages. We thank thee for those who in times of darkness kept the lamp of faith burning. We thank thee for great souls who saw visions of the larger truth. We thank thee for all preachers, teachers, evangelists, doctors and nurses who declare thy message with power. We thank thee for all true and acceptable services rendered unto thee.

"God, Father: in these difficult days we humbly beseech thee to bless all thy work and all thy servants for China and in China: in their distress, comfort them; in their perplexity, confirm them; in their suffering, strengthen them; in their loneliness, give them joy in thy comradeship; in times of darkness, give them vision to see beyond, and the certainty of thy sure hand.

"For all these we ask through Jesus Christ our Savior. Amen."

Fred Field Goodsell

FIELD FLASHES

BY DOROTHY P. CUSHING

WARTIME CAMPUS

THE CONGREGATIONAL Students Association of the University of Wisconsin averaged $7.00 per student pledge. In a year when the student population changed overnight, ninety per cent of the pledges were paid. At the same time alumni gave $1,048.50 toward wiping out the mortgage on the Student House. Many were servicemen writing from battlefields across the world. This giving is the first step toward building a student center that, as one serviceman wrote, "will still be standing a hundred years from now that Congregational students may meet to study and further the Christian way of life in fellowship."

MAINE HAS A GOOD IDEA

THE *Maine Christian Pilgrim* has a helpful idea for getting students who are away from home in contact with the nearest Congregational Christian churches. In February it printed a list of Maine colleges and opposite each one the nearest Congregational church with pastor's name. The Campus and Church Relations Committee of the Conference also suggested that Maine pastors send the names of young people from their flocks who were students at these colleges and schools to the ministers of the adjacent churches.

OPPORTUNITY UNLIMITED!

WHEN a letter was sent to all Congregational students at Tufts College, Medford, Massachusetts, to attend an evening meeting, a maximum of about a dozen were expected, for there was no organization and no great promotion. When the meeting was ready to start there were seventy-five students present, more than half of them Navy men. "This is a college work where we have no minister or other person assigned to do student work," says Ralph D. Hyslop. Opportunity? Unlimited!

WHAT STUDENTS ARE SAYING

IN a barracks session on religion a V-12 student said: "I want to belong to a church that is willing to risk its reputation in order to be Christian. It looks to me as if Jesus did not care very much what the

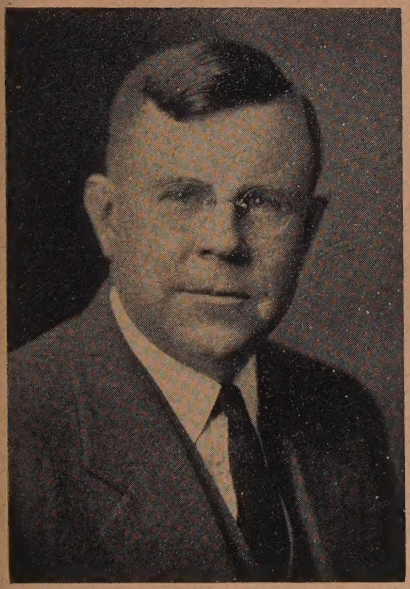
leaders in society and politics thought about Him, but sometimes the churches seem to care about nothing else." In a sorority discussion group, a girl said: "Let's not talk all the time about how we are going to deal with the Germans and the Japanese after the war. Are they people or aren't they? If they are, we cannot treat them like pawns on a chess board—not if we mean what we say about being Christian."

EDUCATION FOR DEMOCRACY

To the man in the street who asks, "Can a liberal arts graduate of Drury College earn his bread and butter?" the college at Springfield, Missouri (whose mineralogy lab appears below) answers a resounding "Yes." In a pioneering venture called "Work Internship" Drury seniors get practical experience in their major subjects in a nearby mill or hospital or school. Qualified students from Drury go to classes in the mornings, then work in the Department of Occupational Therapy, X-ray technology, and medical laboratory technology of O'Reilly Hospital, large Army Base Hospital nearby. At the end of this "work experience" the students are turned out as qualified technicians—and all the time they have been aiding the hospital.

Dr. Wynn Cowan Fairfield Becomes Secretary of "F.M.C."

By Fred Field Goodsell



From time to time the American Board pays a big price for having efficient executives by losing them to posts of wider interdenominational service.

This time it is Dr. Wynn Cowan Fairfield who has accepted an urgent call from the Foreign Missions Conference of North America to become one of its secretaries, with headquarters in New York. A major responsibility will be the chairmanship of its Secretarial Council and the coördination of the work of the Conference and of its committees.

Wynn Fairfield was born in Tabor, Iowa, but spent much of his early life at Howard University in Washington, D. C. He graduated from Oberlin College in 1907 and from Oberlin Seminary in 1910, receiving his master's degree and degree of Doctor of Divinity from the College in 1926.

Mrs. Fairfield was an Oberlin classmate and preceded him to Taiku in Shansi Province, China. They were married in Karuizawa, Japan, in 1910 and went to Taiku, where Dr. Fairfield served in general church work for a term and the rest of his field service in educational work in Oberlin-in-Shansi.

In 1929 he was called to Boston to serve as Associate Secretary with administrative responsibility for work in China, Japan and Micronesia. In 1934 he was elected Secretary. Since 1929 he has made two extensive visits to China and Japan.

Active in interdenominational affairs, Dr. Fairfield has served on the East Asia Committee of the Foreign Missions Conference and, since 1936, on its International Relations Committee.

He was "borrowed" to act temporarily as Director of the Church Committee for China Relief. In 1943 he was elected president of the Associated Boards for Christian Colleges in China.

With an alert, searching mind that has an enviable grasp of the issues involved in the growth of the world Christian movement, aggressive, yet disarmingly friendly, with an infectious grin, Wynn Fairfield will be greatly missed by his American Board co-workers on Beacon Hill in Boston, but they wish him Godspeed in his new field of service.

With regret at the loss of daily fellowship they look foward to continued comradeship with him in Christian service through the Foreign Missions Conference.

PROFILES

GEORGE N. WHITE, a promotional secretary of the Board of Home Missions and of our Missions Council, died at his home in New York City on Tuesday, March 13, in his sixty-second year.

To say that his death is a great loss is quite inadequate, for George White belongs to American Congregationalism, and his whole life story is woven into the story of our churches and their growth in his generation.

He was born into a Christian home in Atlanta, Georgia, the oldest son in a family of seven. He studied in the Atlanta schools and then at Chicago University. By this time he was deeply interested in the building of interracial understanding.

Upon graduation, our American Missionary Association called him to Burrell Normal School in Alabama, then an A.M.A. institution. He soon became principal and for twenty years his spirit, ability and interracial vision were a part of that school and community.

In 1925 the A.M.A. called him to its Chicago office, and after ten years he came to New York as one of its secretaries, becoming a promotional secretary when the Boards merged in 1935.

He leaves a widow, Mrs. Minnie White; four daughters, Mrs. Marjorie Hill and Madelyn, Gladys and Marian White; and a son, George, Jr.

All of us, in our churches, colleges, and in the Board offices, will miss George White and the spirit which he brought to his work. In conforming to the standards he set, we can fulfill the best promises of Congregationalism.

From Egypt by plane to Syria and thence by train to Gaziantep, Turkey, Miss Saisie Hibbard, R. N., the much-longed-for nursing reinforcement, was feted at a dinner attended by the entire staff of the hospital and their friends. A lamb-pilav and paklava dinner was followed by an exhibition of village dancing. To cap the climax Miss Hibbard won the hearts of all present by responding to this welcome with three sentences in Turkish!

A V-mail letter from Dr. Ruth A. Parmelee gives the following address for her: c/o UNRRA, APO 787, c/o Postmaster, New York. "Now things are quieter, we live in hopes of getting across the sea," she writes. Dr. Parmelee is one of a unit headed for relief service in Greece.

Chester C. Brown, minister of our church in Medford, Oklahoma, reports that the ministers of that town have a plan for solving the empty pew situation during the summer months. Union services are held on the lawn of a convenient church. Each minister has an opportunity to speak but is unannounced until the service begins. Thus no one could stay home because "Brother Jones" was not preaching that night! Note: the services are very well attended!

Miss Caroline E. Frost, for forty years a Congregational missionary among the Bantus of South Africa, died February 11 in the Waltham, Massachusetts, Hospital. Miss Frost, who served under the American Board from 1901 to 1941, has been a member of the staff of Adams College, Natal, where her influence upon Bantu youth has been memorialized in the "Caroline Frost Dormitory."

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Total Income Received from Investments

Total for 9 months ending February 28, 1945—$48,831.29

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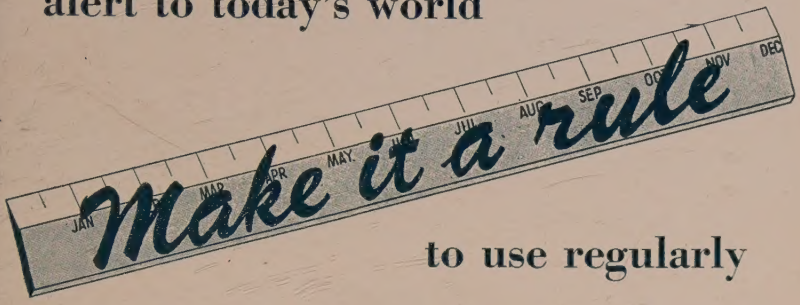

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